

BIBLE SOCIETY RECORD



Pacific School of
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“INASMUCH”

Matt. 25: 40



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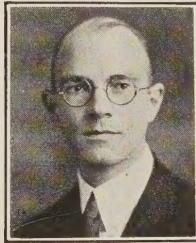
Unheralded Events in China

By the Rev. G. Carleton Lacy, D.D., Secretary, China Agency

WHEN Madame Chiang Kai-shek, in accepting a Bible from our Society on behalf of herself and the President of the Chinese Government on the fourth anniversary of their marriage, spoke of "Jesus Christ, the world's greatest revolutionist," she gave utterance to a fact often overlooked. During the decades since Mr. Soong, Madame Chiang's father, began turning out Gospel portions from his inconspicuous press in Shanghai, which he established to print the writings of Dr. Sun Yat-sen, many millions of these Gospels have been distributed to the farthest corners of China. Each one has carried its revolutionary message—revolutionary for personal life and social relationships.

Revolutions in Many Lines

Through the influence, very largely, of the Bible translation into the vernacular, a revolution in the Chinese language has taken place. Through the spreading of these teachings, very largely, a revolution has been taking place in the ancient religions of the land. Through the message of loving redemption, individuals have been remade and homes have been transformed, ideals have been raised and new meanings have come into life. A mighty revolution has been shaking, almost shattering the land with all its institutions, customs, and traditions. And not least has been the spiritual revolution, which even those hail who have not yet accepted the Source of the New Life.



Secretary Lacy

A Challenge to Communism

Near the cradle of this country's civilization, a group of peasant Christians is venturing to challenge red communism with a manner of life that resembles the early apostolic experiment. They are seeking to be led by the Holy Spirit; all are to read, study, and act on the teachings of the Bible. No vows are taken, and no one is asked to come unless he is led by the Spirit. The men work in the fields, tilling and irrigating the land; the women carry on domestic duties. Not the least distinction is made between mine and thine. The children are all being educated together, and all join in supporting the bright boy or girl for higher education without questioning whose he may be.

So cordial and so sincere is the atmosphere in these village communes, that everyone admires the simple practicability of our Lord's principles. The groups are multiplying. Their only rule is to read and study the Bible under the guidance of the Holy Spirit, and act according to his leadership. They are finding that for themselves the Word of God is sufficient and competent to meet their problems of modern life. They are practicing a communism not of

taking, but of giving; not of force, but of love; not of mechanization, but of personal freedom in God. Here is real revolution.

"There Was Dynamite in the Book"

During the days of the World War, a Shantung peasant found himself with thou-



MARKET DAY IN A CHINESE VILLAGE

sands of his fellow countrymen digging the trenches across France. What he saved from his earnings there and his travels and experiences gave him leisure and prestige when he returned. In his strange new life, he took to study, and one of the first books he bought was a Bible. Its message gripped him. He could not leave it alone. Nor would it leave him alone. No longer could he spend his days in idleness and reading. There was dynamite in the Book that blasted his old life. He became an evangelist, and through his ministry that countryside has been turned upside down. Churches are springing up, demons are cast out, the sick are healed, those that sat in darkness have seen a great light. Southern Shantung has been having a new revolution.

Whole Bibles in Demand

An outstanding feature of the year has been the unprecedented demand for whole Bibles. During 1931, more Bibles were put into circulation by the American, British and Scotch Bible Societies than in any previous year. The increase in our own experience was fifty-eight percent over the circulation of the previous year; while the British and Foreign Bible Society reported the largest circulation of Bibles in their whole history in China. There have been some special factors in this large increase. Some hundreds went to replace flood losses. General Chang bought out another edition, which he sold for half-price; one other official made some large purchases to be used for gifts to churches and friends; and a few thousand were placed in hotels at Canton, Hongkong, Shanghai, and Peiping by the Gideons. But these count for but a small fraction of the total and further illustrate the widespread interest throughout China in the study of the Bible. The same tendency is noticeable in the circulation of the New Testament.

A Significant Change

The antagonism of the student classes to the Bible and Christian teaching has been widespread and actively manifested. Here too, however, the revolution seems to be in progress. Mr. Frank A. Jowe, our Field Secretary for North China, records some striking events.

A Case in Point

A few months ago, while on his way to Shantung, Mr. Jowe stopped off in the Congregational church in Tientsin. He was asked to address the evangelists gathered there for their annual conference. When the school authorities got word of this, they asked if he would like to address the students. But they were rather dubious about his insistence on speaking about the Bible. "Students hearing an address on the Bible!" remarked an old schoolmate of his. "You must be incurably old-fashioned." Only after having seen his pictures of famous men and heard reports of similar meetings elsewhere, did they consent to take a chance.

About a hundred and fifty students came the first night, all high-school boys and girls. They listened without a stir for an hour and a half. Another meeting was arranged, and two hundred came and listened for two hours. A third meeting was called for, and practically the whole school came out, in spite of the fact that this was on Monday night when the students all had studies to prepare for the following day. All through the series, Mr. Jowe spoke on the straight and simple truths of the gospel and their application to the restless, confused, and chaotic conditions of modern life.



CONVERTS THROUGH BIBLE WORK

A Second Case

In T'ai An, where is the Sacred Mountain in Shantung, the pastor in the Methodist church was also a former schoolmate. "He was even more reluctant to let me speak," reports Mr. Jowe, "to the students on the Bible, because of the fact that they just had a walkout by the students on a Y. M. C. A. secretary, who had spoken to them on a religious theme. However, no Bible Society representative needs to be turned off by a refusal as simple as that. So a meeting was finally arranged, on the conditions that I must deliver a sermon and only make a few remarks about the Bible, and that I must be punctual and finish exactly by twelve o'clock at noon. The morning came. I stopped promptly at twelve. The service was brought to its close. But, just as the congregation was dispersing, a school-teacher stood up and inquired of the pastor whether another

similar meeting could be arranged that afternoon. All agreed by a show of hands; so another meeting on "The Power of the Word" was arranged for that afternoon.

The meeting lasted two hours. It was attended largely by high-school students from the two mission schools there, as church members all had something to do in the afternoon. The church was nearly full, and the students sat and listened for two hours to the glorious truths of the gospel. A further special meeting was called for the students in their school auditorium, which the whole school body attended. Finally, students, teachers, evangelists, deacons, and the pastor got together on plans

for an "enlarged" meeting on the Bible. Students, teachers, and deacons went out alike to invite the gentry, the leading merchants, officers, and officials to come to the meeting. The church was filled to its capacity, with some standing in the back. This motley audience listened most intensely for an hour and fifty minutes. There was some clapping of hands during the address, and some made remarks right on the spot. And the students that used to scoff and sneer at the Bible as nothing but defunct mythology, nearly missed out on their supper that evening, as it was long after their mealtime when the meeting was brought to a close, and the crowd scattered homeward."

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Evangelistic Work from a Buddhist Temple

By the Rev. Paul Fuller, Bangkok, Siam

RURAL Siam is not the Siam of the capital, Bangkok; nor is it the Siam found along the many railroad or river towns, comparable to county seats in America. In such are found government offices, petty shopkeepers, and itinerating merchants. But the domain of the Siamese peasant is the country. His nearest community center is the temple compound, consisting usually of three main buildings—the temple with its large idol or idols, the living quarters of the priests and little boys, and the sala or preaching platform, which may or may not be enclosed, though it always has a roof. Usually, there are also one or more smaller salas—wooden platforms with roofs. On these the weary wayfarer may find refuge from the fierce heat of the tropical sun, or a dry place to rest and eat during the torrential rains.

Generous Hosts

There is no place to stay in the country except in the sala, unless you move in with the family whose house is of bamboo and rests on posts, to be above the flood waters during the rains. Our party consisted of six. It was out of the question to impose ourselves on any household. So I sent on ahead, several days in advance, one of the seminary students to try and find a place for us in any one of the many villages along the river. He succeeded well. He made friends with the head priest, who is not an old man. We did not come under false pretence. He stated that we wanted to preach and spread the Christian religion; that we had both "movie" and "still" pictures to show on a screen; that we had songs and other forms of entertainment; and, I suppose that the big white teacher was also presented as an attrac-

tion. At any rate, the priest cordially invited us to come and stay a long time.

An Amazing Tolerance

This broad tolerance is amazing. I know that Buddhism teaches the giving of a quiet hearing to anyone who has something to say. I know that these salas, or rest houses, are open to all who may seek refuge there. But we were given an enclosed sala, where we could shut ourselves away from others. Moreover, on festival or other special days, when an overabundance of offerings of food were brought in to the priests by the peasants round about, we often received a tray full from the priests.

A Full Message

Did we, therefore, tone down our gospel message? We did not. We presented Christ as fully as we knew how, without directly attacking the religion of our kind hosts. We often visited in their quarters and testified of our faith. We gave to them all the Scripture portion containing Genesis to Mark. To the head priest I gave a New Testament. Both inside and outside the sala we hung highly colored Sunday-school picture rolls, with the printed story in Siamese pasted beneath each picture. Day and night, *for twenty-seven consecutive days*, we witnessed for Christ in this place. After two weeks, I thought of moving to an adjacent wat, to which a neighboring priest wanted us to come. But it became evident that our host wanted us to stay; so we remained until the time for the opening of the new term called us back to Bangkok. Then the head priest personally invited me to return with my colleagues next year!

While the priests were hospitable and saw that we suffered no interference, they seldom asked questions privately; nor did they ever raise an argument against Christianity. The seven young men priests in this particular temple came all from the farm and have little education. They live to be served, not to serve. They do little work. After going out in the morning to get their food, they remain in the wat during the rest of the day, much of their leisure spent in slumber. Occasionally, they read aloud from palm leaf scriptures in a queer sounding artificial tone; but they gave no evidence of study or receiving instruction. Our visit was evidently a very welcome diversion from the humdrum of the unabundant life of Buddhism in a rural wat.

The Meetings

Our gospel team consisted mostly of students from the Christian high school in Bangkok and one seminary student. They visited in many homes, leaving Scripture portions and tracts in each. Many of the people became very cordial to us, sending gifts of food and also shrubs to plant in Bangkok. Each night, at the meetings,

one could see many children seated on the floor up in front, noisy and full of life, but gradually as the meeting progressed, falling asleep in grotesque positions. In the rear and on each side were their elders of both sexes, young and old. Outside were many peeping in. Not a few of them were priests. Often the local priests would sit back-stage, near a couple of forgotten idols. Thus we continued night after night. Many heard the old, old story over and over again.

What impression did we make? Nothing approaching conversion, so far as I could see. Many of them had not even heard the name of Christ before. But we have made a beginning. We have made many friends. But more and more we have planted seeds of God incarnate; God loving, serving, suffering (not indifferent); God redeeming through death; God conquering through resurrection; God raising all men from the dead for final judgment. When we speak these great truths, we need not attack any other religion. They cut across and through the false beliefs and superstitions that bind the souls of the Siamese.

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News from the National Capital Agency

By the Rev. Edgar C. Powers, Secretary, National Capital Agency

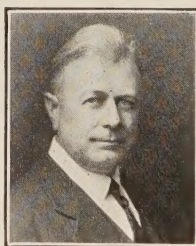
THIS is the youngest, and also the smallest, Agency of the American Bible Society, including in its territory the states of Maryland and Delaware, and the District of Columbia; yet, within this small area, lies Washington, a world metropolis where the leaders of all nations gather.

At Washington, distribution, both as to the number of volumes and their cash value, is maintained month by month about on a par with the corresponding period of last year. Mr. C. Edgar Hill, in charge of the Agency's office at 721 Woodward Building, has carried on his difficult task with unflagging zeal.

Washington City Bible Society

The Washington City Bible Society is over one hundred years old, and has functioned as an auxiliary of the American Bible Society without a break since its organization. For several years, its entire program has consisted in making grants through the National Capital Agency. Money has come almost miraculously, and as needed, for this fine bit of work.

Now, by the fine cooperation of Mr. Andrew Wilson, president for many years of the Wash-



Secretary Powers

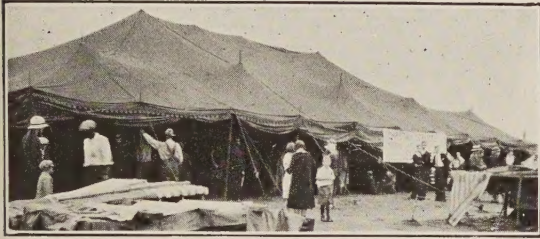
ington Society, and of Dr. W. L. Darby, secretary of the Washington Federation of Churches, fresh life and enlarged activities are being developed. Mr. C. Wendel Shoemaker, vice-president of the Potomac Savings Bank, has become president, Mr. Wilson remaining active as chairman of the committee on distribution. Mr. T. A. Hostetler is treasurer, and Mr. Milian continues as chairman of the membership committee. Many new friends are being won. The future is bright with promises.

In April, 1932, Prentice Thomas, a student at Howard University, was secured to serve as a colporteur among the 120,000 colored people of the District of Columbia. Mr. Thomas is doing excellent work among his people, and is accomplishing far more than the sale of a few Bibles or portions, as he goes from door to door. He has the evangelistic spirit and is sane and tactful in his approach. The colored ministers open their pulpits to him.

The Bonus Army

The coming of the Bonus Army to Washington created a most unexpected opportunity for missionary work. When the Bonus Ex-

peditionary Forces had grown from struggling hundreds to regiments and then to brigades, interested Christian workers began to cast about for ways and means to serve these ex-soldiers. A group of laymen, Dr. K. B. Moomaw, Messrs. R. W. Hambrook, Lewis H. Fisher,



THE TENT FILLED AT A SUNDAY SERVICE

Clarence R. Ferguson, Glenn W. Wagner, Harry V. Prentice, and Frank Stollenwerck visited the camp, and held open-air services for several weeks. Then, realizing the probably prolonged stay of the veterans, they secured a large tent, capable of accommodating approximately 2,000 men, paid for it, and erected it in the center of Camp Marcks, on the Anacostia River. In this tent three services are held daily, at 10 a. m., 3 p. m., and 7:30 p. m. The Rev. Thomas H. Maiers, pastor of the Fourth Presbyterian Church, 15th and Fairmont Sts., Washington, D. C., has rendered invaluable assistance by preaching and teaching a Bible Class.

12,000 Gospels

At the request of Mr. R. W. Hambrook, the National Capital Agency, through the aid of the Washington City Bible Society, made a



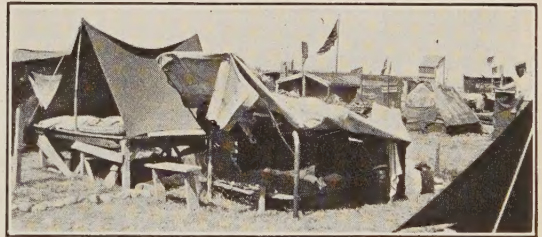
A PARTIAL VIEW OF THE CAMP

grant of 5,000 copies of the Gospel of St. John for distribution among the veterans. This was carefully and economically carried on by Mr. Glenn W. Wagner, a young college man from Illinois, who is sojourning in Washington, and who has become deeply concerned for the men of the Bonus Army. The American Bible Society generously later added 7,000 copies to

those already given by the Washington Bible Society, and these are being handed out in like careful fashion.

Mr. John C. Lewis and the Agency Secretary visited the camp, and conversed with a number of the men. They are a polyglot group, heterogeneous in political affiliation and religious belief, but orderly, and as clean as they can be while living on mud flats, and sleeping under carpet, matting, ragged tents, "lean-to" makeshifts, or the open sky.

One of the happy things about this generally wretched venture, is the fine attitude of the rank and file of the bonus marchers toward the Bible, and their cordial reception of those who come to the camp in the name of our Lord Jesus Christ, to help in their time of need. Some have professed conversion, all are receptive, and doubtless much good is being done by the quiet Gospel messengers, placed in the hands of the multitude by the earnest men who



SAMPLE CAMP "HOMES"

have taken this service upon their hearts. Mr. Hambrook reports: "We are somewhat slow in distributing the Gospels, as we are working toward the men themselves doing it. I have been at all the evening meetings and at some during the day, and at every meeting souls have been converted. The Spirit's power is much in evidence."

A Bit of Pioneering

A bit of pioneering is now being done, by the Rev. J. S. Potts, the special representative of the Maryland Bible Society, on the eastern shore of Maryland, in the two Virginia counties, Accomac and Northampton, which occupy the end of the peninsula of which Delaware and Maryland form the northern two-thirds. These counties properly belong to the South Atlantic Agency; but, by consent of the Rev. M. B. Porter, Secretary of that Agency, they have been temporarily assigned to the National Capital Agency for this experimental work, because of the proximity of these two counties to Maryland, and the relatively easy access to this territory for the Maryland worker.

Mr. Potts has received a cordial welcome at the district conferences held by the churches of

southern Methodism in that territory. He is being welcomed into their pulpits, and reports satisfactory distribution of Bibles, Testaments, and Portions in this well-nigh virgin field.

In Maryland the work goes on apace. The Bible House at 9 E. Franklin Street will soon be beautiful in new appointments. The depository is undergoing repairs and improvements, which will make it one of the loveliest among Agency centers. There will be a new office for the secretary, and also for the stenographers and clerks, and a most attractive reading room,

or alcove, with open-shelf bookcase, where readers may find rare helps for Bible research and study.

The new board room will be located on the second floor, front, and will be finished in oak paneling, with the polished surface of a grain chute. It is expected that the board room will not only serve the board of managers for their infrequent sessions, but also that it will become a rendezvous for all church groups who desire a downtown meeting-place for the transaction of their business, in an ideal environment.

The Chicago Bible Society in 1931

By the Rev. J. L. McLaughlin, D.D., Secretary

THE Chicago Bible Society was organized in 1840 for the sole purpose of working with, and supplementing the labors of, the national and world-wide American Bible Society in its work in Chicago and Cook County, Ill.

While mere figures cannot tell the whole story of the year's work, they do sum up totals as mere words could not possibly do. It is true that, in our finances, we have felt the current depression not a little. On the other hand, some have increased their contributions, saying that, in this time of need, they are perfectly willing to make greater sacrifices that the work may go forward, and the Society be not found wanting when the appeals come.

In the work of circulation of the Scriptures, there seems to have been very little "depression" in the service of the Society this past year. The total circulation for the past three years is as follows:

Year	Bibles	Testaments	Portions	Totals	Value
1929	8,275	13,779	94,674	116,729	\$22,789.91
1930	19,143	39,557	207,181	266,781	38,963.29
1931	23,987	25,287	120,329	169,603	38,379.56

These figures are thought provoking and deserve explanations. The gradual increase in output of Bibles is most encouraging. The unusual number of Testaments circulated in 1930 was the result of a special sale introduced that year. It is quite surprising that the sale of Testaments held up so well this last year. The very large increase in "Portions" in 1930 was the result of the special distribution by the Wheaton College boys that year. This last year the boys did very little in our area, and

the circulation as listed is the normal work of the Society in this territory.

Field Workers

Since we abandoned the policy of regularly paid workers, we have enlisted a large number of volunteer workers, who give more or less of their time to the work of Scripture distribution. These are made up from the accredited workers in other organizations and societies. Our only financial remuneration for these workers is in the nature of commissions and discounts so far as prices will allow. The experiences of these workers would make a most thrilling story. We have served notice on every Christian worker in the city, that we are thus able to assist them in the securing of the Scriptures that they need in their work.

Where the Scriptures Have Gone

1. *To Churches and Sunday Schools.* By granting discounts where used for missionary or church uses, we are able to keep our Scriptures out of commercialism and furnish them to the churches at a considerable saving in cost. We also afford them a large selection from which to choose what they want.

2. *To Pastors, Missionaries, Church Visitors, Etc.* These workers appreciate our aid in furnishing the Scriptures at these reduced rates. Through this aid, many of them are able to carry on their work without actual financial loss, which few are able to bear.

3. *To Prisons and Detention Homes.* The laws of the state of Illinois allow a Bible in



HER FIRST BIBLE
Even her doll was put aside.

every prison cell. BUT the state makes no provision for supplying these books. We have made liberal grants to the Cook County jail, to the Joliet prison, and to the state schools at St. Charles and Geneva and Dwight. The constant stream of unfortunates passing through these institutions makes equally necessary a constant stream of Scriptures for the use of the workers in these institutions.

4. *In Hospitals and Sanitariums.* There are upwards of 20,000 beds in the hospitals in Cook County. Each patient remains in the hospital an average of ten days. Eighty percent of the beds are occupied regularly. Behold our task! We have supplied large numbers of Gospels and portions and Testaments for as many of the hospitals as possible.

5. *To "Homes" and Shelters.* Sixty Bibles for the Home for Crippled Children brought cheer into the hearts of sixty children, most of whom had never owned a Bible before. Some had never even seen one. Bread and clothing and shelter is being provided in fairly sufficient quantities for the thousands of unfortunates in our city; but the Bible Society stands practically alone in providing the printed Word, which, after all, is basically necessary for spir-

itual values. We must not forget that men simply cannot live by bread alone. Every bread line should have the Living Word also, else the mere bread will prove to be of little lasting aid.

6. *To Individuals.* Our motto: "A Bible for Everyone." We have supplied these requests even beyond the ability of our income to meet them; for we would not that anyone should be denied the Word.

7. *In Open-air Evangelism.* The distribution of the Scriptures is one of the principal factors in the program of open-air evangelism. Large grants of Gospel portions are made to the workers in these important meetings.

8. *In the Ministry to the Bereaved.* Each morning, copies of the Book of Corinthians (marked by hand by devoted sympathetic workers) have been mailed to home addresses of those listed in the morning papers as having suffered the loss of some beloved one. Each book is accompanied by a personal letter of sympathy. No mercenary appeal whatsoever appears in this service. It is simply a ministry of sympathy and love where a need appears. Many, many fine letters from appreciative parties have been received during the year.

• • •

Messages from Micronesia

ONE of the great stories of American foreign missionary service is that concerning the Pacific islands. Among these islands is the Marshall group, about half-way between the Hawaiian and the Philippine Islands. South-east of this group lies the Gilbert Islands group. To the south of the Marshall and east of the Gilbert Islands is Nauru. In past generations, to these lonely little islands with their relatively small populations, but with the need of the individual souls perhaps all the greater because of ignorance and isolation, heroic men and women took the gospel message, cutting themselves off from home ties for months and years at a time.

To the devotion of these pioneer American missionaries also is due both a written language for each of these peoples and the translation of the Word of God. These translations were published by the American Bible Society at the Bible House in New York, and the plates for them are there stored. So it comes about that we have the following messages from these three centers, although now no longer under the care of American missionaries. The American Board of Commissioners for Foreign Missions sometime ago withdrew its missionaries, and the work in each of them is now under the London

Missionary Society. Thus the American Bible Society is cooperating with British missionaries in supplying the Scriptures to the peoples of the Pacific.

Among other islands to which the American Bible Society also supplies Scriptures translated by American missionaries, are Kusaie, Ponape, Truk, Mortlock, and Guam, some of these being now cared for by German missionaries.

Marshall Islands

In 1931, one thousand Marshall New Testaments were sent from the Bible House. The Rev. George C. Lockwood of the London Mission at Jaluit, Marshall Islands, writing on March 3, 1932, about them, gives this glimpse of conditions and work there:

"The population of the Marshall Islands is reported (1931) at 10,171 natives, and 310 foreigners, mostly Japanese. Of this number we now claim 3,084 in the membership of the Congregational churches, with at least that many more in the membership of the Sunday schools and Christian Endeavor Societies. Special emphasis will be given to the evangelistic effort through all these organizations in 1932, following the conference of teachers, pastors, and

other church leaders in April. We are very anxious to get Bibles out into the hands of the people and to stimulate a great interest in Bible reading. The Christian Endeavor topics and daily Bible readings are printed and distributed among the people. This is a great help in getting people to read the Bible systematically.

Living Conditions

"The average income of each adult in these islands in flush times is about thirty dollars a year. This, with scant native food and the fish of the sea, constitutes the living of these simple Marshall Island people. During the past year the average income was cut to perhaps less than twelve dollars for the twelvemonth. That means that many individuals had barely enough to buy the cotton trousers and singlets, or cotton dresses, they needed. Many did without soap. Many took their children out of school, because they could not buy clothing for them. Conditions are improving at the present time; but these people will always be poor.

"Our teacher at Lae wrote us, 'The people took all the Testaments at once.' But many of the teachers wrote, 'The people want the Testaments, but they have no money.' Many people had given their names to the teachers as a promise that they would buy the Bibles at once when they came. We could not hold the people to their promise for two reasons: because they had very little money, and because we had promised them the Old and New Testaments (as far as the Old Testament is translated). All who could do so bought the Testaments at once, so that we were able to distribute 393 copies during the month of December, 1931, after the volumes arrived at Jaluit. The sales are almost at a standstill now, but will pick up again before the end of June. Since our teachers, who are the real distributors, will all be gathered at this central station for a conference in April, and since many of them will not get back to their islands before the end of June, the real sale of Scriptures will not begin until about the first of July. Say from June to September, we should be able to distribute another three hundred copies of the Marshall New Testament. After that date we could begin selling the Old and New Testaments if we had them."

Gilbert Islands

Five hundred Gilbertese Bibles had been sent that mission in 1930, and another 300 in 1931. The Rev. G. H. Eastman, of the London Mission at Beru, Gilbert Islands, reports thus on the work and conditions in that group:

"I am very glad to bear testimony again to the great assistance it is to our work for the

kingdom of God among these people, to have supplies of the Word in the people's own tongue; and we are very grateful to the American Bible Society for its continued help in the provision of editions of the Gilbertese Bible and Testament.

"Considering our total population to be about 30,000, and the fact that rather more than half that number are now definitely associated with the Protestant churches of our Society throughout the group, we feel the circulation of the Scriptures is fairly satisfactory.

A Special Need

"There is one point at which, however, we feel there is weakness, and we should be very grateful if your Society could see its way to suggest further help towards the circulation of the Scriptures. That is, among the young people in our mission schools. The Gilbertese are extremely poor. They have nothing from which to get money but the sale of their copra (dried coconuts). The price of this has slumped most disastrously in recent years. Much as the people desire to possess copies of the Scriptures, many of them find it impossible, after payment of the government taxes and provision of the minimum of clothing for decency, to save enough money to purchase Bibles or Testaments for their children. We have always felt it wise to maintain what is, to the Gilbertese, rather a high price for the Bible and Testament, with a view to insuring good care being taken, and use made, of the books. We ask the people to pay eight shillings a copy for the complete Bible, and 3 s. 6 d. for the New Testament and Psalms. We note that, in recent editions, the cost of production has been going down, and, in some cases, we have been allowing our needy people to have the books at a slightly lower cost so as to insure their circulation.

"What we should like to do would be to put into use in our schools say 500 copies, of either the complete Bible or of the New Testament and Psalms, for use as reading books in the senior classes, and for definite Bible teaching in the schools. We are, however, unable to finance the purchase of these from our own mission funds, as these have been again severely cut down this year. Would it be possible for your Society, when printing the new edition for which we have asked, to print an extra 500 or so, taking advantage of the reduced costs of a large edition, and to make us a grant of these for the purpose named? Or, alternatively, to allow us to sell these to the scholars at a nominal charge of one shilling each? I rather think that in recent years we have been remitting to the A. B. S. for sales, amounts which will have covered or nearly cov-

ered the costs of the Gilbertese Bibles and Testaments. We shall be very grateful if you can see your way to helping us, in some such manner as this, to further the circulation of the Word among the young people.

Bibles Are Used

"As to the general use of the Bible among the Gilbertese, we encourage the Christians to bring their Bibles with them to the church services, and we have lessons read together by all who possess Bibles, led by the teacher who is conducting the service. We also use the Bible or Testament similarly in our schools, though, as I have said, but very few of the children can afford copies.

"We translate and print the International Bible Reading Association's lists of readings for the year, and distribute some two or three thousand copies of the list, for the purpose of encouraging the use of the Scriptures in family worship.

"While there remains yet much to be done, we do rejoice that the people possess the Scriptures in their own tongue, and that in many homes the 'Holy Book,' as it is called by the people, is their most cherished possession."

Nauru

The Rev. Percy Hannah sends this message on Bibles previously supplied, their and other influences:

"Nauru has changed greatly in the last ten years, and, for that matter, the last five. The influence of the Bible, of course, is bound to

be good, and no missionary could work without the wonderful foundation laid by your honored Society. But, while the influence of the Bible is there always, there has been a great inrush of papers (second-hand) and ideas. This is happening in nearly all places now. Nauru is no exception, I know. On Nauru we have in normal times some 1,100 Chinese, and over one hundred European people. There are some 1,400 odd Nauruans. Ships call from all Australian ports; also from New Zealand, China, and Japan. So we are in contact with all the world.

The Rock

"In all this change, the Word of God has been the rock. It has settled church disputes, been the one sure thing in change, and stood as a barrier against evil. There has been nothing dramatic about the influence; yet, believe me, it has been a wonderful thing. I once heard the Bible described as a solid cube, that is often blown up sky-high with heavy explosions of mental gunpowder; but the solid cube of God's Word has always come back again. And you may be sure that it not only comes back, but lands always right, lying foursquare. It does not matter how high it goes, or how it returns, any side facing,—it lies foursquare as it was before the explosion. The Nauruan Bible is the solid cube all right. After all, the forces of God are not always noisy or seen. The Scriptures are read, and because they are, God is working in the people. But He is an Unseen God. His word is hidden in the hearts of men."

The Cakchiquel New Testament a Year After

By the Rev. R. R. Gregory, Secretary, Caribbean Agency



Secretary Gregory

IN the spring of 1931 the first shipment of Cakchiquel-Spanish New Testaments arrived at Guatemala City. The first copy was presented, as reported last year in these columns, to the President of the Republic, who gave it a very cordial welcome. Later in the year, the translator, the

Rev. W. C. Townsend, saw the President again and left with him a few additional copies. That these were not pigeonholed was illustrated by the brief incident, reported in last month's RECORD, of the man who said the President evangelized him.

Probably, not ninety-five percent of the Indians of Guatemala can read. But, to appre-

ciate, and profit by, the New Testament in his own tongue, the Indian must be able to read. So the thought came—why not organize reading campaigns among the Indians? The Caribbean Agency, being approached, agreed to con-



EXAMINATION DAY AT PATZICIA



WILL THE CAKCHIQUEL NEW TESTAMENT REACH THIS INDIAN FAMILY AND OTHERS LIKE THEM?

tribute to the expenses of such a campaign. Mr. Townsend prepared a simple primer, which, with the New Testament as a textbook, provided equipment.

On the evening of September 5, about thirty Christian Indians gathered in the chapel at Patzicia, on the invitation of Mr. Townsend, to hear about the campaign to teach them to read. "The men and children were quite enthused; but the women were very pessimistic about it being possible for them to learn," reports Mr. Townsend, continuing; "however, we divided them into small groups and began, my wife, nephew, two Indian teachers and myself being the instructors."

Evangelistic services were held, increasing the value of the opportunity and breaking the monotony of the studies. Indian delegates from other towns came and asked for campaigns to be started among them. Examinations closed the eighteen-day-reading campaign at this center. The governor of the department and other government officials who were present at the examinations marveled at Indian men, women, and children reading in their own tongue after such a brief course.

Similar intensive courses were held at other centers. At Tecpan, one young woman, who had not known one

letter from another, learned to read the Cakchiquel New Testament in eight and one-half days. One of the little girls who there learned was placed on a table and, to the delight of the Indian chiefs and officials, showed her proficiency in reading. Out of a family of five, in another town, where only the father had known how to read, the other four learned to read and each bought a Testament.

At Patzun, the local authorities were not interested in the education of the Indian and would not maintain the school which the mission had opened, but was forced to close

because of lack of funds. Mr. Townsend interceded for the Indians at the capital. One day, at 11 a.m., a government telegram was received by the local authorities, ordering them to open the school, and at 4 p.m. that same day eighty-five men had signed for night classes and sixty children for day classes—ample proof that the Indian is hungry for an education.

Last February, Mr. Townsend was commissioned to organize a National School for Indians at Patzun. Three hundred enrolled in the night classes and seventy-nine in the day classes. The government printed five hundred copies of Mr. Townsend's primer to use for beginners. All the ten teachers employed were Christian Indians.

Mr. Townsend further writes: "These campaigns should be conducted all over the Cakchiquel territory. If the Cakchiquel New Tes-



GOVERNMENT BUILDING
AT ANTIGUA

Volcanos in the
Background

tament is to accomplish all it should, the Indian must be taught to read it. The campaigns produce other beneficial results as well. The believers are generally quite revived in soul, and many unbelievers are reached with the gospel. If the Cakchiquel believers become Bible-reading Christians, we can expect a revival, and the native church will become amply able to take care of the present program of self-support

and self-direction. I do hope that the Lord will supply the necessary funds to carry on."

Such has been the demand for these New Testaments, that the cheerful news came from Guatemala to the Bible House at Cristobal the latter part of May: "The colporteurs are going to be without Cakchiquel New Testaments in a couple of months. How about shipping us a thousand copies?"

Memorial Members

WE owe an apology for a regretted oversight. Back in 1927, the Board made provision for Memorial Memberships in response to a desire expressed by friends of the Society. This provided that a contribution of \$100 would entitle the giver to create a membership in memory of a friend or loved one, thus associating the memory of that one with the beneficent influence of the Bible as it is distributed the world over. In November, 1928, the RECORD bore the first list of such Memorial Memberships, reporting seven created in 1927, and five in 1928. In the November, 1929, RECORD, a further list of seven was presented. The creation of Memorial Memberships has continued. Now, it has been suddenly realized that no list has been published since 1929. It is therefore here given, showing two more in 1929; nine in 1930; nine in 1931; one, so far, in 1932.

1929

McCallen, William W., by J. W. McCallen and other heirs, Sharon, Pa.

Brown, Rev. Wm. Y., D.D., by Mrs. S. M. Lindsay (Daughter), New York City.

1930

Miller, Leanah, by Dr. Howard G. Case, Syracuse, N. Y.

Case, Harriet E., by Dr. Howard G. Case.

Wiley, Mrs. Calvin H., by Mary C. and Annie W. Wiley, Winston-Salem, N. C.

Park, James, by Sarah J. Park (Daughter), Kansas City, Mo.

Park, Mrs. James (Anna J.), by Sarah J. Park (Daughter), Kansas City, Mo.

Campbell, Mrs. Alice M., by Sarah J. Park (Sister), Kansas City, Mo.

Tutton, Alexander P., by Isabella P. Tutton (Daughter), Downingtown, Pa.

Blair, Walter, by Ellen D. C. Blair (Daughter), Richmond, Va.

Blair, Mrs. Walter, by Ellen D. C. Blair (Daughter), Richmond, Va.

Raps, Christian, by Sister Emma M. Raps (Daughter), Milwaukee, Wis.

Raps, Barbara M. H., by Sister Emma M. Raps (Daughter), Milwaukee, Wis.

1931

Buck, Herman T., by Sister Ida E. Buck (Daughter), Milwaukee, Wis.

Dietrick, Frank B., by Mrs. Frank B. Dietrick, Waterloo, Iowa.

Rinehart, Conrad, by Mrs. J. F. Butler and Mrs. Lesta Fildes (Daughters), Albion, Ind.

Rinehart, Susan, by Mrs. J. F. Butler and Mrs. Lesta Fildes (Daughters), Albion, Ind.

Bagg, Matthew Mears, by Mrs. Matthew Mears Bagg, Watertown, N. Y.

Packard, Anna Marshall, by Mrs. Geo. F. Hills (Sister), Hartford, Conn.

Rasch, Ida M., by Sister Lena Rasch (Sister), Milwaukee, Wis.

Shafer, Robert M., by Mrs. Robert M. Shafer, New Castle, Pa.

Foster, Raimond Diyy, by Mrs. W. I. Hamilton (Sister), Maplewood, N. J.

1932

Swartz, Samuel M., by Mrs. Samuel M. Swartz, Long Beach, Calif.

Bible Readings in Schools

THE Minister of Education in Ontario has approved a series of graded Bible readings in three volumes for use in the public schools of that province. Volume one is for the use of children under nine years of age; volume two for children from nine to ten; and volume three for the use of older children. There are readings for each day of the school year. The Rev. R. A. Hiltz, writing in *The Canadian Journal*, says: "The fundamental difference between these readings and other lists referred to in the regulations, is that these readings are selected in harmony with the needs and interests of the pupils concerned."

What remains before these readings can be made a part of the public school curriculum is the approval of the Board of Education. Presumably, however, that is a pure formality, because the Minister of Education has given his consent, and the volumes have been published on his authority. No matter how circumscribed the readings may be, it is a step forward in the truer purposes of education that Ontario should have decided to inculcate the highest principles of morality in its public schools. It is only a question of time before other provinces will follow suit. The Bible has been excluded far too long from the educational life of Canada.—*Victoria (B. C.) Colonist*.

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, AUGUST, 1932

AMERICAN BIBLE SOCIETY

INSTITUTED 1816

Bible House, Astor Place, New York

THE American Bible Society was instituted in 1816 with the sole object of encouraging wider circulation of the Holy Scriptures, without note or comment.

Its program is world-wide and includes the *translation* of the Scriptures into the languages and common dialects of the people; the *publication* of the Scriptures in styles suitable and convenient, and at the lowest possible cost; the *distribution* of the Scriptures throughout the world at cost or free, as a missionary program.

Membership in the Society consists of four classes, each with its special privileges:

1. Annual Members are constituted by an annual subscription of \$5.00.
2. Life Members are constituted by a subscription of \$50.00 at one time.
3. Life Directors are constituted by a subscription of \$150.00 in one or two payments.
4. Memorial Members are constituted by a contribution of \$100.00. The contributor names the one in whose memory the Membership is created. The Bible is distributed through the years in memory of such a person.

Handsome engraved certificates are presented to Life Directors and Life Members.

JULY MEETING OF THE BOARD

THE third stated meeting of the Board of Managers of the American Bible Society in its one hundred and seventeenth year was held at the Bible House, Astor Place, New York, on Thursday, July 7, 1932, 3:30 o'clock p. m., President Talcott in the chair.

The devotional exercises were conducted by the Rev. Frank Mason North, D.D.

Minutes of the second stated meeting of the year were approved.

The following memorial minute was presented and unanimously adopted by standing.

Captain Robert Dollar

Captain Robert Dollar, a Vice-President of the American Bible Society, who died at his home in California on May 16, 1932, was born in Scotland, of humble parentage, on March 20, 1844. His long life was one of dramatic, but not spectacular, progress to world-wide distinction, usefulness, and wealth. His Christian character was so well recognized, that the many obituary notices appearing in the public press

have emphasized his righteous business methods as prominently as they have told of the remarkable growth of his commercial enterprises.

He was founder and head of the greatest American merchant fleet, and there is a Bible in every stateroom, placed there by Captain Dollar. He personally paid the freight charges on all shipments of the American Bible Society's Scriptures on the boats of his line.

Much of the intellectual power which he attained, although leaving school at the age of eleven, as well as his success in business, he credited to the daily reading of the Bible. We quote his words from a letter which he recently wrote to the Society, as follows: "As we accomplish more and more in the realm of science and its contributing factors, the more do we depend on the living Word of God, whether we realize it or not."

The American Bible Society was honored in having Captain Dollar as one of its Vice-Presidents and long-time friends. Conscious of the very real loss occasioned by his death, the Board of Managers herewith expresses its sorrow at his death, recording at the same time its gratitude for the varied ways in which he served the cause of Scripture distribution.

Minutes of the standing committees were presented and approved.

Plans were approved for the attendance of General Secretary North and Treasurer Darlington at the conference, to be held in later July in London, between representatives of the British, Scotch, and American Bible Societies. It is expected that Mr. Daniel Burke, a member of the Board at present in Europe, will also represent it during the conference. The Rev. G. Carleton Lacy, D.D., Secretary of the China Agency on short furlough, the Rev. J. Oscar Boyd, D.D., Secretary of the Levant Agency, en route to America on furlough, and Mr. C. S. Bell, Secretary of the Arabic-Levant Agency, are also to be present for counsel.

General Secretary Brown reported that an unusual number of denominations had held meetings of their highest church assemblies or synods, and that, therefore, the number attended by the Bible Society was larger than usual, and the reception accorded them had been uniformly cordial.

The Rev. Ernest Brennecke, Ph.D., pastor of Trinity (United Lutheran) Church, New York City, was appointed a member of the Committee on Versions.

The Treasurer reported the following consignments to the Society's Foreign Agencies during the month of May, 1932: Arabic Levant, 2,974 volumes, valued at \$481.15; Brazil, 13,615 volumes, valued at \$2,794.63; Caribbean, 32 volumes, valued at \$13.16; China, 344 volumes, valued at \$42.37; La Plata, 200 volumes, valued at \$68.69; West Indies, 12,644 volumes, valued at \$864.64; total volumes, 29,809; total value, \$4,264.64.

The issues from the Bible House during the month of May were 275,569 volumes.

CASH RECEIPTS IN JUNE, 1932

LEGACIES

Davis, William W., Racine, Wis.	\$50 00
Donelson, Arabelle C., Colrain, Mass.	500 00
Droze, Esther J., New York, N. Y.	500 00
Skippon, Alice, Syracuse, N. Y.	1,000 00
	<u>\$2,050 00</u>

ANNUITY GIFTS

Amount received during the month	<u>\$19,431 62</u>
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AUXILIARY SOCIETIES

	Received on Donation Account	Book Account
Blue Earth Co., Welsh, Minn.	\$17 46	
Chicago, Ill.	57 05	
Connecticut		\$2 84
Emporia, Welsh, Kan.	270 00	
Gasconade Co., Mo.	100 00	
Kanawha Co., W. Va.	1 35	
Massachusetts	200 00	
Nashville, Tenn.	16 20	
New York	108 44	
Rock Creek, Tenn.	20 78	
Sussex Co., N. J.	154 76	
	<u>\$493 21</u>	
Donation Account	465 29	
	<u>\$958 50</u>	

HOME AGENCIES

Atlantic	\$2,502 61
Central	719 01
Colored	889 88
Eastern	1,801 16
National Capital	254 76
Northwestern	2,128 89
Pacific	1,289 28
South Atlantic	1,364 20
Southwestern	1,096 11
Western	545 29
	<u>\$12,591 19</u>

RETURNS FROM SCRIPTURES DONATED

Board of National Missions, Presbyterian Church	\$22 38
A. L. Scott	0 37
	<u>\$22 75</u>

TRUST FUNDS PERMANENT—GENERAL PURPOSE

Henry Lee Valentine, Richmond, Va.	<u>\$500 00</u>
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RECAPITULATION

Legacies	\$2,050 00
Annuity Gifts	19,431 62
Gifts from Auxiliary Societies	465 29
Sales to Auxiliary Societies	493 21
Home Agencies	12,591 19
Returns from Scriptures Donated	22 75
Trust Funds Permanent, General Purpose	500 00
	<u>\$35,554 06</u>

MISCELLANEOUS

Alden Memorial Fund, Income	\$11 41
Bible House Rentals	7,231 29
BIBLE SOCIETY RECORD	8 00
Burr, J., Legacy Fund, Income	474 38
Funds Received for Transmission	14 90
Gifts for Distribution to the Blind	333 45
Gifts from Churches	6,504 20
Gifts from Individuals	6,954 30
Houston Legacy Fund, Income	340 00
Income from Annuity Investments	52,479 65
Income from Available Purpose	7,599 40
Income from Special Annuity Investments	636 56
Income from Trust Funds, Legacy Equalization Fund, Income	28,006 55
Manufacturing Credits	3,987 62
Ogg, Alex. W., Legacy, Income	3,518 65
	188 17
Pension Fund, Income from Investments	1,931 38
Sage Bible House Fund, Income	3,240 33
Sales to the Trade	274 22
Sundries	9 85
United States Trust Co., Available Investments	25,000 00
Wragg, J. P. and J. E., Fund, Income	60 00
	<u>\$148,804 31</u>
Total	<u>\$184,358 37</u>

CASH STATEMENT FOR JUNE, 1932

GENERAL CASH STATEMENT

RECEIPTS

Balance from May, 1932	\$31,981 37
From Home Agencies	12,591 19
Sales to Auxiliary Bible Societies	493 21
Sales to the Trade	274 22
Manufacturing Credits	3,518 65
BIBLE SOCIETY RECORD	8 00
Bible House Rentals	7,231 29
Gifts from Auxiliary Bible Societies	465 29
Gifts from Churches	6,504 20
Gifts from Individuals	6,954 30
Gifts for Distribution to Blind	333 45
Annuity Gifts	19,431 62
Legacies	2,050 00
Income from Trust Funds	28,006 55
Income from Available Investments	7,599 40
Alden Memorial Fund—Income	11 41
Huston Legacy Fund—Income	340 00
Burr Legacy—Income	474 38
Alex. W. Ogg Legacy—Income	188 17
Sage Bible House Fund—Income	3,240 33
Wragg, Rev. and Mrs. J. P., Fund Invested	60 00
Trust Funds Permanent, General Purpose	500 00
United States Trust Co.—For Building Bible Houses	25,000 00
Legacy Equalization Fund—Income	3,987 62
Funds Received for Transmission	14 90
Income from Special Annuity Investments	636 56
Pension Fund—Income	1,931 38
Income from Annuity Investments	52,479 65
Returns from Scriptures Donated	22 75
Sundries	9 85
	<u>\$216,339 74</u>

DISBURSEMENTS

General Salaries and Expenses	\$4,666 76
Treasurer's Office—Salaries and Expenses	1,361 86
Bible House Expenses	3,488 03
Appeals	1,198 98
Diffusion of Information	1,903 29
Annuity Payments and Expenses	32,709 83
BIBLE SOCIETY RECORD	347 55
Blind Fund—Expenses	189 00
Cash Payments to Publication Department	18,243 76
Home Agencies—Appropriations	10,359 11
Foreign Agencies—Appropriations	14,913 31
Funds Received for Transmission	22 97
United States Trust Co.—For Investments	40,000 00
New Accounting System Expenses	1,191 82
Huston Legacy—Expenses	384 04
Miscellaneous—Foreign Appropriations	709 02
Church Budget Costs	155 19
Legacy Expenses	51 00
Library	51 64
Pensions	533 35
Trust Funds—Payments to Beneficiaries	71 91
Special Annuity Income and Payments	634 56
Translation and Revision	90 30
Annuity Account—Invested Principal	651 05
For Building Rio de Janeiro, Brazil, Bible House	4,415 79
For Building Tokyo, Japan, Bible House	10,000 00
Sundries	101 44
Balance to July, 1932	67,894 18
	<u>\$216,339 74</u>

PUBLICATION DEPARTMENT CASH STATEMENT

Balance from May, 1932	\$9,831 92	Publication Department	\$17,832 66
Transferred from General Cash	18,334 12	Balance to July, 1932	10,332 38
	<u>\$28,165 04</u>		<u>\$28,165 04</u>

Total Cash Balance \$78,226 56

IS THIS YOUR PROBLEM TOO?

Many Christian people devoted to the Bible would like to give liberally to the work of providing Bibles for others. But their incomes are so reduced that contributions cannot be made during hard times. "How can I solve this perplexing problem?" each one asks.

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